: Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

621 sibs of the subtribe in which I lived. Rumbima, for example,
578 had at one time been the only hamlet of Hayamakwo. A
[514] number of years before my arrival a small group had seceded
[346] as a result of a quarrel which started when someone defecated in the house tamberan. Accusations and counteraccusations led to the formation of two groups who would not compromise. The smaller group left and moved to another local-
[648] ity to make a hamlet and house tamberan of their own. Some years later, the Australian Government, in a punitive expedition against the tribe, killed seventeen members of the two hamlets and burnt both house tamberans. During the process of rehabilitation, the two groups decided to recombine to build a single new house tamberan. In deciding the site for the new building, however, a new dissension arose, and a new fission resulted. The larger group built the house tamberan and the surrounding dwellings of the present Rumbima hamlet. There were not enough men in the other group to build a house tamberan, so they lived in a hamlet without one, and were therefore called *sumwe sumwe*, "without." Such fissions as these lead to deprivations which the Kwoma well appreciate. They weaken the defensive power of the in-group, and make large coöperative endeavors such as building a house tamberan more difficult. They even interfere with the cooperative work of building dwellings and clearing garden sites, easy tasks for a large number of men, but arduous for a few. The importance of these factors in controlling in-group aggression should not be underestimated. Parents continually stress their value.

593 A Kwoma man sometimes reacts to annoyances from his
578 wife by scolding or beating her; sometimes he submits to them. Although he has more practice in physical combat than she, knows how to use a spear, and is living among his own kin, who are pledged to support him, she too has some very
[754] effective weapons. She has access to his food leavings and other sorcery material, which she may take to a sorcerer if she becomes sufficiently angry. Of course, she does this in the face of the negative sanction against sorcery. The husband may even kill her if he discovers the crime. Nevertheless, she

323 February 23,1937. Marok's pots were decorated. I went to Mar's this
531 afternoon and did card tricks for Eriya and Awa. Their reaction was to
123 close the left hand and clap the other hand over a circle of thumb and fore-
201 finger and bite the lower lip. Chiwuma came down afterward--she had the same reaction.

123 A group of older men -- Eriyamp, Wayakola, Wof, Yat, Marok, and War came to my house and sat around outside until about 8:00.

514 When Yat came up he made some scathing remarks about Mar's sister and mother for defecating near the path. Everyone joined in denouncing them.

821 Clouds came up from the South. Yat explained that Kar and War must have disturbed the marsalai that lives down there because the storm came from that direction. He had burned his garden by Sombundura today, but that was evidently all right.

587 February 38, 1937. Kuma, Latai's sister, was originally married to
578 Wonuma, War's younger brother. Wonuma died. Kuma went to Yelagu and married a man there. Later she left this man and returned to Hayamakwo to fulfill
518 the levirate with War. Three days ago she was with Kar and his second wife in his bush house. War had set some work for Kuma to do, and when he came that day, he found it was not done. She said that she had seen a ghost and the night before had been knocked out because of it. (She had actually gone through the motions). Kar's wife then spoke up that the trouble was the Kar had been having intercourse with Kuma. At this War beat Kuma and gave Kar a tongue lashing. Kar said it was not true. Kuma went home in a huff, packed up all her things, took her daughter and set off for Yelagu. Kar was very upset because he was afraid that she would sorcerise him. He tried to dissuade her, but to no avail. For the last two days Kar has

1244 bucket, so we followed them, and I washed. I came back without my shoes
and sat down at Mar's. Eriya and Aya were there ahead of us; the others
had gone. They stared fascinated at my feet, particularly, Aya who could
123 not keep her eyes off. She shuddered and moved away and then said they
were kafwaak -- small like a woman's. She was so upset, that I put the shoes on
[514] again. Later Aya urinated by the house, making few covering gestures so
I wouldn't notice with her back turned to me, squatting on her heels.
Then she carried a net bag to a bed outside and afterwards sat there.
262 The girls had cooked some large bush spiders, about an inch long, were
eating them and offered me one. I tried it -- it was excellent, but I did
not eat the head or teeth, as they expressed it; if eaten, it would cause
sores.

576 Mar's mother kept asking who was watching my house. May was evidently
anxious for me to leave. It is a breach of custom for an adult to be at
123 a house with young girls unless there is an older person about. Finally
Wof called out that there were a lot of men at my house, and I left. Kis
was there dressing his sore, and a boy from Bangus was there bringing
291 food. After supper, we heard wailing from Wof's house and then a burst of
431 sobbing. May was crying because Wof had speared his pig. Tomorrow Maruk
will carry it to Koriasi to give to their sister (Ngusaruka) who is married
[648] there. Her father was Umwiyim. Her brother was killed by the police boys.
583 The pig is hanging up now. Tomorrow it will be cut up at Mar's. Mar's
elopement was arranged for tomorrow it was reported. Way's daughters
had been go-betweens, and she was willing. She brought some firewood up
this afternoon to give to Mar, but Chinuwa took it, saying it was better so.
Aya is going to tell her father and family that she is going fishing with
Way's daughters and is to meet Mar on the road, and they will go to the